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THE

# Commonweal

Fall Education Issue

## *Religion and Science*
by Julian Pleasants

## The Poor Professor
by Rupert J. Ederer

## Seminaries in America
by Gerard S. Sloyan

## A Reader's Guide
by Vivian Mercier

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# The Commonweal Approach

The editors of The Commonweal do not accept the philosophical principles of that continental "Liberalism" which was condemned by the Church, but the magazine's approach to day-to-day issues is frequently described as "liberal." The term itself, of course, is ambiguous and clouded with historical uncertainty, meaning one thing to one man and something quite different to another, and normally we hesitate to use it ourselves. We do, however, understand why people refer to us this way and we accept the designation—although our "liberal" views on many questions strike us as more truly conservative than those advanced by most of the right-wing Catholic publications.

Be this as it may, the editors of this magazine clearly tend to be "liberal," not in the nineteenth-century European sense but in the modern American sense of the word. We are deeply committed to the idea of political democracy, and we have little patience with Catholic writers who discuss political questions as if nothing had happened between the French Revolution and the present. We value the American Constitution and oppose any interference with due process of law. We cherish our own civil liberties, and we defend those of others. We abhor anti-Semitism or racial discrimination in any form.

We are deeply concerned with genuine measures to fight Communism—moral, economic, military and psychological—and completely uninterested in "anti-Communist" crusades that make bold headlines but signify nothing. We support domestic measures we think will help in achieving that social justice described in the papal encyclicals, and we favor efforts to promote international social justice by aiding the underdeveloped nations. We think Catholics have not given enough thought to what it means to live in a pluralistic society and we consider it imperative that they repair this omission.

*—From the 35th Anniversary issue*

**[See Trial Subscription form on page 54.]**

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THE
# Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-SIXTH YEAR OF PUBLICATION

## week by week

### THE LOYALTY ISSUE

THE CAMPAIGN is heating up, and if Vice President Nixon has his way with it, it appears, the American people will be diverted from the issues by a fog of righteousness, self-satisfaction and unthinking jingoism. This at least seems the only conclusion to be drawn from Mr. Nixon's insistence that there must be no talk of national weakness at home or abroad to give comfort to the unspeakable Mr. Khrushchev, even now ranging over the length and breadth of Manhattan Island.

The times call for closing ranks behind our Leader, says Mr. Nixon, and not for petty partisanship in the form of criticism and disagreement. Even if it were true that the Soviet Union has drawn ahead of us "a little bit here and a little bit there" —which is not true anyway, Mr Nixon maintains— it would still be bad strategy to let the Russians know about it. In fact, it would be downright perilous, he says, and any American who would, deliberately or not, plunge his country into peril. . . .

So speaks the new Nixon, who seems older every day. His lapse into earlier habits appears not to have aroused any great outcry, but we think it should have. Previously there had been only occasional flashes of the Nixon instinct for the political jugular: for instance, his curious misquotation of Senator Kennedy's "I know labor wants what I want," which became, in Mr. Nixon's version, "What labor wants I want." But such elbow and knee campaigning, while hardly edifying, did not resort to the viciousness which has stained our national political life for the past decade: the accusation or, perhaps worse because it is more difficult to deal with, the insinuation of disloyalty.

As we have too often seen it happen, the accusation of "lending aid and comfort to the enemies of our country" develops murkily and insidiously into a questioning of the motives of the person "on trial" and finally, even more insidiously, into the establishment of doubt about his basic loyalty to his country. Senator McCarthy used this technique to discredit his political opponents; so did Mr. Nixon; so did a great many Republicans who do not like to be reminded of it today. And it was wonderfully—rather, tragically—effective.

PLAYING in this fashion with "Americanism" or "un-Americanism" is immediately an evil thing because it is based on deceit, because of the irreparable hurt it inflicts on individuals, because it cheapens and perverts the virtue of patriotism. But its long-range effects are equally calamitous. It strikes at the very heart of democracy, and the sickness it brings about is not easily cured. The life-blood of the democratic process is debate, exchange, the establishment of consensus. The debate can be impassioned and the differences profound, but the clash of beliefs in the arena of public thought must take place always within the context of fellowship and devotion to the principles that bind Americans together.

The imputation of disloyalty can, as we know, destroy political opposition, to the obvious profit of a politician or his party. But it can destroy too the very possibility of political opposition; it can shut off the debate without which a democracy does not exist. For those citizens who are silenced in this way, who are excluded from their rightful share in the democratic process, become no more than exiles at home, thrust outside the pale by a jealous and suspicious dynasty. When this happens, when loyalty to country is equated with total approval and acceptance of the decisions of the leader, democracy will be dead. In its place there may be "people's democracy" or one or another of



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the misnomers used by Fascists or Communists, but the American credo of freedom for all men and all beliefs will have been cruelly corrupted.

All this may seem too extreme, too serious a reaction to what some consider no more, after all, than a shrewd political tactic on the part of Mr. Nixon. We will not agree. The wounds of McCarthyism are still not completely healed; the effect of McCarthyism on the level of American political life, diminishing with the years, we hope, is nevertheless discernible even now. For Mr. Nixon to resurrect the "loyalty issue" is, we think, shameful, odious and, even more, perhaps, than it was some years past, perilous to the future of democracy in this country and not only here.

Some weeks ago, The Commonweal urged that the irrelevancies and hysteria of the "religious issue" be put aside in favor of the real, immensely important issues which confront us. It is time now to urge Mr. Nixon to close the Pandora's box of "loyalty" he has opened, albeit, thus far, only slightly. The suggestion that Senator Kennedy is advocating policies that "work toward the cause of surrender" is an evasion, a calumny and an injury to the moral and political health of the country both candidates wish only to serve.

The issues remain, more crucial, it may be, than those faced by Americans at any time in their history. Again we say: let the candidates debate them.

## THE U.N. TODAY

MANY AMERICANS greeted the news that Nikita Khrushchev was coming to the United Nations with less hope than trepidation. Did he have some dramatic plan he would unveil before the newly expanded U.N.? Would he be able to capture the sympathetic attention of neutral countries? Would he win a measure of favor from the new African governments? Would he, in short, use the U.N. as a great sounding board for Soviet propaganda, leaving the United States and other Western countries limping behind with weak denials and belated proposals?

These questions have been answered as definitively as they can be in such complex situations, and the answer to all these questions is "No." Mr. Khrushchev did, in large measure, determine the setting for a major confrontation between the Communist world and the Western world. He was also responsible for the fact that many uncommitted or neutral countries were active participants in the exchanges. It was because of his urging that the Assembly was attended by Tito, Nasser, Castro, and Sukarno, among others, and that Eisenhower and Macmillan decided to make appearances. These men together with many other leaders from Africa, Asia and Latin America made this the most historic and potentially significant meeting of the U.N. General Assembly. The timing of the Assembly meeting coincided with crucial questions concerning the Congo crisis. It was evident that the attitudes taken by the great powers might have strong and lasting effects.

In these circumstances, weighing one possibility against another, the outlook for the Assembly was not encouraging. At this stage of the meeting there is still little reason for optimism regarding the cold war and Soviet intentions, but there is some encouragement in the fact that Soviet intransigence and brutality have once again been put on public view for the world to see and judge. The contrast between the Soviet attitude and the Western, which is so often distorted and dulled, was seldom so sharply apparent.

For this welcome sharp contrast, much of the credit must go to Mr. Eisenhower. Wisely deciding not to wait for Mr. Khrushchev to make the opening gambit, Mr. Eisenhower delivered a fairly long, unexciting but temperate and constructive speech to the gathered assembly. Much of it was directed to the neutrals, offering aid and protection without political commitment; other sections of his speech held out hope for negotiations on disarmament and for cooperative negotiations on other problems through the U.N.

When Mr. Khrushchev spoke he dissipated the mild hopes that the President's speech had engendered. In a long speech that many found boring, he delivered an occasionally impassioned and frequently harsh attack on U.S. policies, on Mr. Hammarskjold and on the structure of the U.N. The terms of the cold war were distressingly restated.

This historic U.N. meeting has many significant implications for all countries, some of which will only gradually reveal themselves. But some have already emerged for those who are willing to recognize them. The first is that, unless its present structure is wrecked by the Russians, the U.N. will become increasingly important in world affairs. It is difficult, for example, to think of another agency that could have moved into the troubled Congo situation with the degree of success that has been achieved. The importance of the U.N. is further heightened by the President's suggestion that even more aid move through its agencies, that more military protection be placed under its aegis. And so far from being an indication of U.N. weakness, Mr. Khrushchev's attacks are a sign that the U.N. is strong, effective and not readily subject to Soviet pressure.



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It should be unnecessary to add that the U.N. is neither a universal panacea nor a solvent of all world problems. It has, quite properly, strict limitations within which it must operate. But it should be clear now that the U.N. provides the most fruitful forum in which all countries, large or small, weak or powerful, can meet to weigh the fateful decisions each must make. If the U.N. does not ensure that reason will determine the decisions, it at least ensures that reason will have a voice in the debate.

## *HARPER'S* AND THE KNIGHTS

THE KNIGHTS of Columbus ads which offer information about the Catholic Church have by this time become a familiar part of the American scene. But from now on the readers of *Harper's* magazine will have to find them elsewhere, or not see them at all, for after appearing in the magazine for eight years the Knights of Columbus ads have now been discontinued, as the result of an unhappy controversy between the magazine's editors and Luke E. Hart, supreme knight of the K. of C.

Mr. Hart's disagreement with *Harper's* began with a letter to the magazine in which he took note of the fact that a *Harper's* author, Richard H. Rovere, had written a highly critical book on Senator Joseph McCarthy and objected that this should be cited "as a token of esteem" by the magazine's editors. "In my opinion," the "disappointed and disgusted" Mr. Hart said, "Rovere's book is the most disgraceful publication that has come off the press in recent years. . . . A person who could write such a book should not be allowed to write anything else for decent people to read, and the fact that you allow him to write the lead article in your magazine raises a serious question in my mind as to whether it is worthy of any further consideration."

Warming to his subject, Mr. Hart went on: "I note that you have published our advertisement, 'Who are these million men they call knights,' on the left-hand page near the back of the book. . . . This is another indication of your lack of consideration for things that are worthy. . . . I am going to give serious thought to the question as to whether we should not discontinue entirely the publication of advertising in *Harper's*."

If Mr. Hart had cared, any editor on a reputable magazine could have predicted for him what the next step would be. Inevitably, *Harper's* printed the substance of the K. of C. complaint in its letter column, followed by the obvious comments of the editors: that Mr. Rovere's book was considered by them a relevant fact and was mentioned for that reason; that placement of ads in *Harper's* is handled not by the editors but by the business department; that advertisers "rarely try to influence *Harper's* editorial policy and never succeed"; and, finally, that "in this country neither Mr. Hart nor anyone else is authorized to decide whether an author should 'be allowed to write anything else.' "

At that point two things happened. The Knights of Columbus went through with the original threat —what else can it be called?—to discontinue their advertising, which had been appearing about eight months out of the year, and *Harper's* began to receive "an extraordinary number of letters from readers," ninety-nine per cent of them commending the editors on their stand. And there, for the time being, at least, the matter rests.

For our part, we cannot imagine what Mr. Hart thought he was about. The Knights of Columbus ads, which Mr. Hart tried rather unsubtly to use as a weapon, are intended to dissipate ignorance and misunderstanding about the Catholic Church and its teaching. In the United States one large area of such misunderstanding involves the relationship between the Church and politics—a fact which the current political campaign has demonstrated all over again. And yet in the minds of many Mr. Hart has now managed, however unwittingly, to link Catholicism with his own particular views on Senator McCarthy and a book about the late Senator from Wisconsin which he considers unfair.

Mr. Hart is, of course, entitled to his own views on Senator McCarthy and on Mr. Rovere's book. But when he writes as the supreme knight of the K. of C., it is surely no service to the Church to leave the readers of *Harper's* with the impression that on such prudential political judgments there really is "a Catholic position" and that, in this instance, to be Catholic and to be pro-McCarthy are synonymous. This is a myth, as we pointed out from the beginning of Senator McCarthy's career, but it is a myth which would never have been born and which would die much more quickly if some Catholics did not insist on blurring the distinction between their own personal opinions and the position of the Church. For many *Harper's* readers, unfortunately, we fear this is precisely what Mr. Hart has done—even though, of course, neither he nor the Knights of Columbus can "speak for the Church"—simply because of his position and the nature of the advertising he canceled. For us this can only be a source of regret.

Over the years that they have been appearing, the Knights of Columbus ads have certainly done much good, dispelling ignorance and supplying



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information about the Church to thousands of Americans. It is doubly sad to think, therefore, that probably at no time in the last eight years have they attracted as much attenion from *Harper's* readers as they did on the occasion of their cancellation, and attention of the most unflattering kind.

## A PROPOSAL ON BERLIN

THE VARIOUS temporary and permanent restrictions that East Germany has placed on access to Berlin during the past month emphasize the precariousness of West Berlin's position. First of all, it lies a hundred ten miles beyond the border of West Germany. Its roads and inland waterways are in danger of recurring obstruction by East German officials; the vital export of West Berlin's products continues on sufferance. Even the air corridors to and from the city are not secure.

Recently East Germany has been stepping up its claims to authority over Berlin. West Germans, who have needed permission to go into East Germany all along, now find they are required to secure similar permits for East Berlin, while foreign diplomats accredited to Bonn are now told they likewise need special permits for admission. All this goes counter to the four-power administration of Berlin established by treaty, but the Soviets, when they deign to reply to protests, refer the Western powers to their East German satellite.

Attempts to retaliate against such harassments have proved quite ineffective—the placing of similar limitations on East Germans' visits to the West, for example. The possibility of restricting or suspending trade between the two zones of Germany does not appear promising; the shutting off of shipments of West German steel—which is quite essential for East German industry—would be harmful to the Bonn economy and presumably call down upon Berlin severe reprisals.

The Soviet and NATO positions on Berlin are diametrically opposed. We believe that a reunited Berlin should be the capital of a united Germany under a government chosen by free elections. The Russians pretend that the largest German metropolis is now an integral part of East Germany, and the capital of that satellite State. At most the Soviets are willing to consider the establishment of Berlin as an autonomous "free city," powerless to defend itself in such isolation.

As a way out of this impasse the British daily, the *Guardian* of Manchester, has proposed an exchange of territory. It would mean relinquishment to West Germany of part of the territory once occupied by Allied troops, one-sixth of the present East Germany, in exchange for the territory of West Berlin. The people in both areas would have freedom to choose whether to remain or move out with their possessions. Finally, an international fund would make possible the erection of a New Berlin, a new capital, on West German territory.

The practical obstacles to such a scheme are manifold. The inhabitants of West Berlin were appalled at so radical a prospect. It has found little favor throughout the West. Yet this is an idea not to be too hastily dismissed out of hand. It should be studied and weighed against whatever other solutions are realistically practicable, for it does not necessarily involve backing down on Western rights. Widely rejected now, this proposal for Berlin will assuredly in some form forcibly reassert itself in the future.

## DEGREES OF AUTHORITY

SOME ERRORS seem to have more lives than the proverbial cat. No matter how often they are revealed as errors and consigned to extinction they continue to pop up. What presently concerns us is the status of *L'Osservatore Romano,* described by the Catholic Almanac as "the unofficial politico-religious daily of the Holy See."

In a letter to the N.Y. *Times,* Dr. Henry P. Van Dusen, President of Union Theological Seminary, states that there are two questions in the so-called religious issue:

"What does the Roman Catholic Church expect of the laymen in public office with respect to the Church's position on controversial issues?

"What is Kennedy's attitude toward his Church's position?"

Dr. Van Dusen finds that Senator Kennedy has answered the second question "apparently to the satisfaction of all fair-minded Americans." But, he says, the first question remains. And to answer that Dr. Van Dusen turns to the journal. "The position of the Roman Catholic Church on this point has seldom been more categorically or authoritatively stated than in the Vatican Journal *L'Osservatore Romano* for May 17."

We quibble not at how categorical that statement was, but we do question how authoritative. *L'Osservatore Romano* simply does not speak authoritatively for the Catholic Church, or for the Pope. The editorial Dr. Van Dusen mentions, for instance, was criticized not only by The Commonweal but by Catholic laymen and religious and by Catholic periodicals around the world. To turn to it to decide that Senator Kennedy's positions are "contrary to his Church's position" is, at best, naive.



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# Religion and Science

*Constant tension between religious thought and expanding secular knowledge is as inevitable as it is invaluable*

by JULIAN PLEASANTS

IT IS TWENTY-FOUR years now since I sat in a freshman chemistry class, but I can still remember the excitement of discovering that chemistry was not merely probing into the laws of matter. Chemistry, it transpired during the first two months of the course, had a glorious history as a catalyst in the ferment of human thought. Aided by its pervasive and uninhibited catalysis, new concepts of man, of God, of nature, and their interrelationship had come to be. This was a secular college, and the professor left no implication unturned as he contrasted the superstitious attitude of the medieval Christian, hardly a cut above magic or animism, with modern concepts of chemical causality. I remember the tall blond girl, from a fundamentalist Protestant sect, who arose from an obvious sense of duty to challenge his implication. I remember wondering if I was keeping still because I agreed with him or because I wasn't brave enough to disagree.

The fact is that I believed he was right and I still do. What came to me then in a confused way has become clearer to me ever since: that growth in human knowledge is the normal stimulus of progress in religious thinking. Once the religious revelation has been made, it is to human learning that we turn, often for the very text itself, for the human context of its composition, and for the literary and linguistic background needed for its understanding.

It was at least partly with this idea in mind that Burnett Bauer and I presented, fourteen years ago, the first extensive evidence that scientific research in Catholic schools was not very extensive. After presenting the results of this survey, conducted under the direction of Professor James A. Reyniers of Notre Dame University, we gave one concrete suggestion for increasing the rate of scientific research in Catholic schools. It was a suggestion already made, but too radically, by Newman; made no less clearly, but more circumspectly, by Maritain; and made into a reality by Professor Reyniers in 1950 at his Lobund Institute for germ-free research. This suggestion was for the establishment, at Catholic colleges, of research institutes in which the primary qualification would be research ability rather than teaching ability or religious affiliation.

Those intervening fourteen years have seen such changes in the academic world that, in almost any major college or university, the *whole institution* has become a research institute, with research ability as the primary qualification for inclusion on the faculty. This policy may seem a vindication of the research institute idea. Actually they are antithetical.

WHEN A WHOLE university turns itself into a research institute, it still goes on accepting students with the promise that they will be taught competently. This policy creates no problem of conscience, because the theory now reigns supreme that research makes a man a better teacher. Caplow and McGee, in *The Academic Marketplace,* challenge this theory; they assume that where teaching is de-emphasized, the quality of teaching will generally drop. They document the de-emphasis, but give no proof of its consequences. The fact is that as long as there is no way to evaluate the quality of teaching, there is no way to assess the influence of research on teaching. This is a question which cannot profitably be discussed in the dim light of present knowledge, even though the results of a mistaken assumption could have serious consequences for the entire academic effort.

What we can discuss, and what Catholic schools must discuss, is the question of teaching quality, not as mere skill in communication, but as a concern for a body of knowledge as it exists in the mind of a student, with all the possible connections of one knowledge with another. The justification for the existence of Catholic universities arises, it seems to me, from

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just such a concern. If we find that such a concern is important, then we may have to reconsider the research institute, not only as a way to encourage research, but as a way to save teaching.

In biology we often contrast *in vitro* (literally "in glass") experiments with *in vivo* (in the living whole) experiments. The test tube type of experiment reveals the reactions of an isolated biological fragment, a liver slice, a tissue extract. It usually requires highly specialized skill, equipment, experience and judgment. The parallel experiment in the living animal may require not so much specialized skill as an awareness of all the possible interactions that can occur within the living complex.

It is this latter kind of experiment which seems to me to parallel the work of the teacher. It is precisely his awareness of other disciplines that makes him so valuable, and for the teacher in a Catholic institution, his awareness of Christian thought in particular. In fact, we seem to question the value of such awareness and to doubt the existence of such interactions. In our efforts (still necessary) to point out that there is no ultimate conflict between religious truth and scientific truth, we try to ignore the de facto tensions which exist between scientific and religious thought and consequently we still manage to ignore the terrific impact of secular learning on religious thought.

We would be less inclined to do this if we would remind ourselves that the exegesis of the Fathers of the Church was fecundated by the natural philosopy, the rhetoric, and even the numerology of their time. And, further, that in the Middle Ages the great fecundation of religious thought came from the discovery of Aristotle's philosophy (which certainly bears the stamp of his scientific bent). In our times it is coming from what is the chief intellectual contribution of the age—scientific knowledge.

The most dramatic impact of science on religious thought started with Galileo and reached its greatest force with the discovery of the enormous age of the earth. This phase ended with the decision of the Biblical Commission at the turn of the century that the Bible need not be considered an authority in natural science or in precise historical science. The effect of this revolution on religious thought was not to narrow it, but to free it for a deeper understanding of the purpose of the inspired writers. The resulting emphasis on the unfolding plan of redemption, and on typological meanings helped remotely to prepare the ground for the liturgical and biblical revivals of the present age.

THE FACT IS that, by a kind of Parkinson's law ("Work expands so as to fill the time available for its completion"—C. Northcote Parkinson) religious thought expands so as to fill the space available for it. The space available to it is measured by the extent of human ignorance. The tendency of popular religious thought is to fill up, by religious explanations, and intimations of religious control, wide areas of human concern for which no other explanation or means of control are yet available. The tendency is natural enough because religion does offer the ultimate explanations in any area and offers access to the ultimate in control. Theologians may be careful to stop there, but the religious thought even of educated Christians tends to use the ultimate for the immediate, much as the medieval religious man might interpret health and sickness as direct encounters with divinity. The man in the pew is usually surer of his religious concepts than the theologian is.

Because of this obvious tendency of religious thought, a tension between religious thought and expanding secular knowledge is as inevitable as it is invaluable. The effect of expanding secular knowledge has been, and will continue to be, to push back the boundaries of religious thought and to claim for human learning certain areas which religion had taken over by default and not by title.

The effects of such border skirmishes are too numerous even to outline here. Many of the boundary changes have occurred so gradually that we have not been consciously aware of them. Others have so shaken the faith of believers that they have thrown out the baby with the bath, and refused to accept a religious view of the world which had seemingly claimed too much. My personal interest is in the way in which religious thought has tended to envelop the field of health, and by this I mean not only physical health, but mental, emotional, social and political health. The tendency of religious thought will be to claim credit for various contributions to physical health, peace of mind, social intercourse and political stability. For some believers these "bonuses" may outshine the essential promises of religion. The justice of the claim can be evaluated only with the advance of secular learning.

Medical science has achieved one of the quiet types of revolution in religious thought. Without any disturbance to our religious convictions, we now accept the natural causation of health and disease. Nevertheless, I suspect that much of the *spontaneous* personal prayer of Christians is motivated by a concern for physical health. This in face of the fact that praying people are not notably healthier than others, and in face of the possibility that God does not want our prayer life to be shot through with the kind of solicitude He condemns. I suspect, too, that many spiritual crises result from a still prevalent tendency to interpret health and sickness as direct expressions of God's will for an individual. Much of our indifference to physical suffering, and our tardy acceptance of com-



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munal responsibility for the world's health, may stem from the same tendency.

AT THE MOMENT the value of religion for the preservation of mental and emotional health is enjoying a fine press. But this is only a temporary shift in the border warfare which has seen psychology and psychiatry take over for their own many areas of human behavior formerly left for religion to explain and control. Furthermore, the future promises that not only these sciences, but the theoretically "neutral" sciences of chemistry and physics, with their neurotropic drugs and electrical stimuli to the brain, will encroach steadily on the field, and begin providing solutions for some problems (perhaps alcoholism, chronic hostility or depression) which have formerly been viewed from a primarily religious viewpoint. Ascetical theology may find that it has to start with the baby at its mother's breast. We may even begin to hear of ascetical physiology or ascetical neurochemistry.

The science of sociology is still a young one, but its accomplishments to date, especially in the sociology of religion, indicate that it too will begin to cast doubt on the assumption that religion has always been decisive in maintaining the health of the body social and can somehow compensate for errors of social organization. The extent to which Christians are influenced by their social environment creates no theoretical problem for theology, which never maintained that man has despotic control of his passions. But the dimensions of this social influence must force a genuine re-thinking of the roles of grace and of human understanding in our attitude toward social patterns.

We have tended to think of the sacraments as almost measurable counterweights to the influence of social forces. In so doing, we may have misunderstood grace altogether, considering it primarily as a substitute for unused human powers rather than as a power of divine life. It is a remarkable thing that the greatest soul-searching about the morality of racial segregation has resulted from a decision made by a political (judicial) institution on the basis of sociological and psychological premises.

The way in which religious thought originally enveloped the field of political health and has gradually been withdrawing from the area is the burden of much of Western history. Some remaining border disputes will be fought with a vengeance during the next few months. But the bitterness of the battles has in a large measure resulted from the assumption that the state cannot survive without religion or even a particular religion. The assumption has both a mystical and a practical basis, first of all in the fear that God will sabotage a state which does not invoke His name on all possible occasions; second, in the fear that only eternal sanctions are strong enough to enforce human law. The assumption is being challenged; it has not yet been demolished. But clearly we are here facing another area in which the claim of religion to explain the course of political events in its own terms is under attack, and the importance of purely political considerations is encroaching on this area.

Secular science thus serves religious thought in the way a farmer serves his grapevines—by pruning away their overgrowth. This is an inestimable service, for it means that the vines will concentrate on producing the fruit which they alone can produce, and at the same time will leave room for the growth of plants which have a different fruit to produce. Historically, much of this pruning has been done by men with a strong desire to kill the vine. There has been little encouragement from religion for men whose concern was for the health of both the religious vine and the secular garden, since every snip of the shears has seemed at the time a sacrilege.

ONE WOULD think that if there is an essential, not merely accidental, role for the teaching of secular science by Catholics in Catholic universities, it lies in the working out of the respective boundaries between religious thought and the science in question. If a student needs a teacher for the general principles of a science, then *a fortiori* he needs a teacher for the much more subtle relationships between science and religion. It would seem both just and natural that science should play the same part in the education of the individual that it has played in the education of the human race. The child's undifferentiated awe of the Divine power must change with the growth of his ability to make distinctions, and to accept responsibilities.

By the time he has reached college he should be ready for the concept that the world belongs to man and that religion is not a means for throwing back on God the responsibility that God has given to man. He should be able to stand the realization that man's understanding and control of events (including much human behavior) is constantly expanding, and may be expected to take over tasks which we have proverbially "left in the hands of God." He should be able to see that such a trend means not the ultimate elimination, but on the contrary the revitalizing, of religion for modern man.

While the discoveries must, of course, be integral parts of his religion courses, it seems to me that the actual statement of the tensions between science and religious thought will come most effectively from science teachers themselves. This is true because they are "the first to know" of the shifting boundaries. The dynamism is from their side. Their natural motivation is to explore these areas, while the natural motivation



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of the religion teacher is to resist the disturbing of a balance painfully achieved.

TO FORESTALL unnecessary objections, I must point out that for the sake of clarity I have not dwelt on other aspects of the relation between scientific thought and religious thought. I am not unaware of the way in which theology has given a profoundly basic impetus to science by insisting on the ultimate order and rationality of the world. Furthermore, theology itself has had to do some pruning of scientific overgrowths which would if left untended have destroyed much that is human as well as religious.

While emphasizing the way in which scientific advance reduces the field of religious explanation of events, because this seems to me its most natural role, I do not mean to underestimate the positive contributions of science to religious thought. Since so much of religious thought is analogical, any expansion of knowledge about the world or man tends to broaden our knowledge of God and of His plan of redemption. The concept of evolution, for example, adds new dimensions of grandeur to that plan of redemption, to human participation in that plan, and to the concept of the Mystical Body. A man like Pierre Teilhard de Chardin exemplifies the remarkable potentialities of interchange between scientific and religious thought.

Such potentialities, however important, are unpredictable. What we can predict for the near future is that the sciences and religion are going to have many delicate questions of boundary adjudication to work out, especially in regard to human behavior. This will be as true of physics, chemistry and biology, as of psychology and sociology. How will these questions be settled: by war to the death or by enlightened negotiation?

If the advance of human knowledge is the usual stimulus to advance in religious thought, then the Catholic university, both as Catholic and as university, has a double interest in the advance of human knowledge, in continuing research. But if the means chosen to advance research destroys the meeting ground of secular and religious thought—the teacher whose concern is for the *complete* contribution that his science can make to Christian wisdom—then we are defeating our own special purpose.

It is unlikely that Catholic colleges can pioneer in a movement to restore teaching as a profession. Their motives would always be suspect—in this case rightly so. But the movement is in the wind, for reasons of both research and teaching, and Catholic colleges, who would have a special interest in such a development, could be watching for a chance to join at the earliest possible moment.

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**SALARIES IN CATHOLIC COLLEGES**

# The Poor Professor

by RUPERT J. EDERER

MOST college professors are victims of self-pity, admittedly. Yet there are abundant grounds for this state of mind. Among other things, it is now official, in the Second Report to the President by the President's Committee on Education Beyond the High School, that professors through their inadequate salaries contribute more to American higher education annually than "the grand total of alumni gifts, corporate gifts and endowment income of all colleges and universities combined." (College administrators might keep these sizable subsidies in mind when faced with the problem of finding suitable names for new campus buildings.)

More pitiful than the rest of his colleagues, however, is the lay professor at a Catholic institution. Aside from the second-class faculty status which he all too often enjoys, he is in general more poorly paid than professors at public and other private colleges and universities. This fact, long suspected but never proven, came to light with the publication of the second annual report on the "Economic Status of the Profession" by the American Association of University Professors.

The A.A.U.P. report is based on two standard salary scales which were developed by the Association as the basis for grading current salary practices at institutions where there are A.A.U.P. chapters. Both scales were drawn on a nine-month basis and included various specified benefits. The range of *minimum* compensation was from class F ($3250 for instructors, $5250 for full professors) to class AA ($6000 for instructors, $14,000 for full professors). The scale of

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*average* compensation followed the same pattern, from class F ($3450 for instructors, $5700 for full professors) to class AA ($6600 for instructors, $17,500 for full professors).

The showing of Catholic institutions in the A.A.U.P. Report was disappointing in two respects. In addition to the lower than average salaries paid by Catholic colleges and universities, there was a disturbingly high frequency of non-cooperation in the survey by these institutions. This is especially disappointing because many members of the A.A.U.P., this writer included, have for a number of years wished for, and urged, a more active concern by the Association in matters of salary and the economic status of professors. Now that the A.A.U.P. has taken the only effective action of which it is capable along these lines, i.e. publicity, schools where the social encyclicals are held aloft have dug in and seemingly adopted a policy of non-cooperation. Regardless of what this or that individual may think of the A.A.U.P., it remains for the time being the only reasonably effective spokesman for college professors. Organized efforts to bolster the status of a worthy profession that is badly in need of improvement must therefore come from the Association. The salary rating program begun in 1958, though not perfect, deserves, it would seem, the support of Catholic schools.

Of the twenty-eight Catholic colleges and universities that have A.A.U.P. Chapters, only nine, or thirty-two per cent, complied with the survey and authorized publication of their salary situations. Two reported but did not authorize publication. Seventeen filed no report. This seems strange coming from institutions where there is talk of the rights of workingmen to organize, the responsibilities of members to every society of which they are members, and the just wage. While there may be some reasonable explanations if not justifications for the below-average salaries, there would seem to be no valid reason for this apparent boycott. (In this connection, one might note too that out of over two hundred Catholic colleges and universities, only twenty-eight have A.A.U.P. chapters.)

MANY non-Catholic institutions with chapters also failed to report, of course, but the percentage of failures was considerably less. Out of five hundred seventy-four chapters at non-Catholic institutions, three hundred twenty-three, or fifty-seven per cent, filed usable reports.

The nine Catholic institutions which filed usable reports were: Catholic University of America, DePaul University (Chicago), Manhattan College (New York City), Marquette University (Milwaukee), the University of Notre Dame, Rosary Hill College (Buffalo), St. Ambrose College (Davenport, Iowa), St. Joseph's College (Collegeville, Indiana), and St. Mary's College (California). The DePaul University report was compiled and submitted by the faculty, not by the administration. In view of circumstances, the cooperative eight deserve honorable mention, while the DePaul faculty probably deserves a citation for bravery. The University of San Francisco and Villanova College provided the requested information to the A.A.U.P. but did not authorize publication. The rest filed no report and apparently overlooked the probability that no publicity would in this case be tantamount to bad publicity.

What is the salary picture revealed by the A.A.U.P. survey? First of all, not a single Catholic institution appeared among the forty-five colleges and universities that paid an average annual salary of $8,500 or over. Included in this group were several small private colleges such as Antioch, Hamilton, Kenyon and Bowdoin. Secondly, no Catholic institution appeared among the sixty-one that scored a grade of C or above in both the average minimum scale and the average compensation scale. There were some small sectarian institutions like Haverford College and Ohio Wesleyan in this group. St. Joseph's College in Indiana as well as Notre Dame scored a C in the minimum compensation scale, but not yet on the average compensation scale. Manhattan College on the other hand scored a C on the average scale, but not on the minimum compensation scale. Finally, of the nine Catholic institutions which cooperated, none came up to the national average annual compensation for full-time college faculty members of $7,960. Admittedly, Notre Dame at $7,896 and St. Joseph's College at $7,659 came close.

One might, to be sure, point to the size of the Catholic sample and argue that since the sample is so small, these conclusions are irrelevant, but it is best not to argue this point too loudly. As anyone who has been to market knows, several of the Catholic institutions which did participate in the survey are paying the top salaries to their faculties.

In commenting on the salary levels of Catholic colleges, several qualifications—not justifications—are in order. First, Catholic institutions are with few exceptions not heavily endowed. While the presence of religious faculty is sometimes considered as the equivalent of a large endowment, the money-saving effect of such faculty has in this writer's opinion been exaggerated. If we take into account the cost of providing these teachers with advanced degrees, in addition to the cost of housing, feeding, transporting, and clothing them the year round, the cash savings are not so great as some may believe.

A second point merits consideration. Catholic colleges and universities in general make less practice of embellishing the upper ranks of their faculties with "name" professors at higher than ordinary salaries.



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The presence of such "red circle" salaries at a school tends to exaggerate the average compensation figure without shedding light on the situation of the hosts of meagerly paid instructors and graduate assistants who do much of the teaching.

Then again, Catholic institutions market their services by and large among the less opulent sectors of our population. They appeal largely to a middle-class, urban Catholic market and even to that segment which is still striving toward middle-class status. In deference to what they regard as a sensitive market, administrators of Catholic schools are reluctant to enforce a tuition level which would enable them to pay their lay faculties a respectable wage. Instead, they continue to demand that their faculties subsidize the students, whose later model cars sometimes crowd the professors' older models out of the college parking lots. It seems doubtful that an extra ten or twenty dollars tuition charge per semester—enough for an across the board, substantial increase in faculty salaries—would frighten any students out of the registrar's office. If ever a market could absorb a slight increase in price to cover legitimate costs of production, the much vaunted college market of the 1960's should certainly be able to.

FINALLY, the lay professor at the Catholic institution must contend with the eleemosynary and mendicant tendencies of the religious who determine fiscal policy. The eleemosynary tendency on the one hand manifests itself in the feeling that good things should not be sold at a price. A Catholic education, like the Sacraments, is a good thing; *ergo*. . . . Obviously, a Catholic college education is not sacramental; it is not essential for salvation; and it is not administered entirely, or even for the most part, by people with Holy Orders.

The mendicant disposition, on the other hand, finds expression in the widespread feeling that professors like church organists and janitors ought to render their services for less than true value. Clearly, the A.A.U.P. study would seem to bear this out. This outlook is supported by the willingness of sympathetic businessmen to sell almost everything from a train ride to the weekly supply of potatoes to the clergy at a considerable discount. What the religious bursars overlook is that while the pious merchant is usually giving of his superabundance and writing the gift off his income taxes, the professor's services like those of the church sexton are usually his chief or only source of respectable livelihood. In short, these peoples' services should not be "begged," because the just wage—not the reduced but tax-amortized profit—is in question here.

The upshot of all this is that people whose lives are conditioned by a vow of poverty are poorly equipped to understand why a lay person raising a family in a purely secular situation conditioned by an affluence-seeking culture, should want a respectable home and a decent car. And certainly if there is anywhere a correlation between freedom from financial concern and productivity it is clearly in the life of the scholarly professor.

It is also clear that Catholic education cannot be left to the religious, because they are becoming constantly less able to contend with the growing demand for Catholic college education. The time is long past when a small band of mission priests teaching Greek and philosophy can found and staff a college. Some of the older and larger Catholic universities have already become aware that they must depend more and more upon laymen to keep their faculties abreast of the rising demand for their product. Up to now, unfortunately, the number of Catholic schools which have actually faced up to this fact remains painfully small.

Little more needs to be said. Drastic upward revision of teachers' salaries would by no means require drastic revision of tuition fees and would scare off few if any students. Nor would an increase of, say, a thousand dollars annually make sybarites out of the patient professors. Instead it would bolster the self-respect and status of the Catholic lay faculties as well as of the institutions which can no longer do without them. It would enhance the bargaining position of the Catholic college in the coming seller's market for more and better faculty members. Finally, it would go far to reconcile actual practice with what such institutions expect their social scientists to teach regarding the social encyclicals, and so eliminate the last vestiges of what has come to be scandal.

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## IN SEASON

There is little to fear
in the death of summer. The year
is wound in a shroud of color clear
and precise as an autumn sunset and near
as the tomb. There is little to fear.

There is much to be said
for dying in season. The head
finds rest in an autumn grave, a bed
of leaves that are gold as summer and red
as blood. There is little to dread.

There is time to forget
the death of summer. The wet
sleek hand of autumn cannot yet
permit forgetting all the suns that set
in summer. There will be time to forget.

JOHN L'HEUREUX.



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# Seminaries in America

by GERARD S. SLOYAN

THE AMERICAN Catholic has a high stake in the education available to his clergy, whether secular or regular. Yet it may be observed in passing that just as the Harvard, William and Mary and Yale of today (the three oldest colleges in the U.S.) were not achieved in three or even five decades, so good seminaries can not be had merely for the asking, no matter how zealous the clergy nor generous the faithful. Numerous theological colleges exist that are more than one hundred years old. Others far less venerable are able to rival them in excellence because they are conducted on a good educational principle. The important matter for the U.S. Catholic is that the educational principle at work in his seminaries, both in sacred and profane studies, be such that his Church will have the caliber of priestly leadership which it deserves.

The modern seminary system dates to legislation enacted at the Council of Trent (1563). The patron of these clerical institutions is St. Charles Borromeo, who was the promoter and chief executor of the legislation. Borromeo died as Archbishop of Milano in 1584. Up until Trent the pattern had been one of private study in the residences of bishops and other clergy. In monasteries and friaries the cause of priestly formation was served by conferences and occasional theological lectures. The contrast between the serious studies in the humanities and law engaged in by clerics at the universities and the rather casual sandwiching in of theological instruction in preparation for the priesthood was considerable.

The Western Church has never departed substantially from the terms of the Borromean reform. Although cultural and scholastic patterns differ in the East, the program of priestly preparation is basically very similar there. Recent popes have attended to the seminary education, among them Leo XIII in his restoration of Thomistic studies, chiefly philosophical, in the encyclical letter *Aeterni Patris* (1879). Pius XI issued the apostolic constitution *Deus Scientiarum Dominus* (1931) which regulates the course of studies for the priesthood and higher theological degrees quite specifically. The present pope has given much attention in public utterances to the sanctification of priests and priestly candidates, but he has not dealt specifically and at length with seminary education.

According to the modern legislation, applicants for seminary entrance must first complete a classical course. In the U.S. that means that after high school aspirants have two years of college in a liberal arts sequence that includes the study of Latin. Paradoxically, there is no strict requirement of theological study at the college level in order to prepare for higher theological study.

THERE EXIST in the U.S. numerous "minor" or "junior" seminaries. They frequently bear the name of college, though many include four years of high school as well as two years of college. Most congregations of regular clergy conduct these seminaries for their own candidates; the Jesuits and Dominicans are notable exceptions. Numerous dioceses or ecclesiastical provinces (i.e., the territory associated with the nearest archbishop) do the same. In the past and even until now, attendance at the college department of the minor seminary is a condition of entrance into the major seminary of some dioceses.

The major seminary (*grand séminaire,* say the French) is normally a six-year foundation which provides two years of philosophy study and four of theology. The two religious orders mentioned above and certain other secular and religious clergy give three years of philosophical training. Some groups, like the Jesuits and Marianists, interrupt or defer the course of priestly studies for profane study or teaching, thereby putting off the ordination date.

It is a much argued question whether the minor seminary serves a constructive purpose in the scheme of clerical education. In Europe and Latin America it can have the important function of shielding boys from an actively non-religious state schooling and certain of the harsher realities of life. The dangers in this country are somewhat different but by no means non-existent.

In many cases, however, the most that their proponents claim for these seminaries is that they assure a serious secondary education under Church auspices. Some also say that they provide the adolescent with a unique opportunity for the election of the priesthood uncomplicated by premature assaults on his passionate

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nature. His "still fragile will requires the prudence and respect . . . which experienced and attentive counselors are able to give," in the words of Pope Pius XII. Despite this strong affirmation (which all Catholic educators make, though not with respect to the minor seminary exclusively), no one who knows priests in great numbers cares to generalize on the graduate of the one type of collegiate institution or the other. As for identifying them later on, it is impossible.

In an interesting address to some members of the French "Young Seminarian Movement" on September 4, 1957, the same pope remarked that the Church had not regretted setting up special schools for candidates for the ecclesiastical life (i.e., minor seminaries). Touching on their studies, he singled out history as providing the opportunity for penetration of judgment, broadmindedness, and skill at analysis; Latin and Greek as making available a part of the Scriptures and many monuments of Christain literature in their original languages. These two disciplines are indicative of the continental classical course. An insistence upon social studies and the sciences is part of the American educational outlook. Bishops and administrators who know the picture best are quick to praise the regional accrediting agencies for raising seminary standards in these and other respects. Library holdings increase, science courses improve from lecture operations by untrained and at times unsympathetic teachers to careful laboratory studies, and the social and behavioral sciences receive serious attention, all as a result of these external agencies. The priesthood benefits greatly thereby, since aprioristic thinking is the hallmark of a "clerical" mentality and empirical study one of the best assurances that the clergy will see the world as it actually is.

PAPAL DIRECTIVES state clearly that the best men in the diocese or province of religious should be put in the seminaries. The faculty members are invariably that: good students who edify by their fidelity to priestly ideals. Their great contribution, perhaps even beyond that of learning or piety, is the balance and prudence they provide for idealistic young men of varying temperaments and intelligences. If their seeming prudence should be at root imprudence, that is to say timidity or mere caution, they would make no contribution. Over the years there have been professors who acted prudently in their rejection of unimaginative means suggested to them as best suited to attain the end of a learned and pious clergy. They possessed at times a little too much awareness of the problem; they did some salutary truth-telling to persons who were not ready for it. The way of such ecclesiastics has never been easy, but the vitality of the seminary system lies in men of this type. Despite their own daily routine and the changes of fortune all around them, they stay on and influence whole generations of priestly leaders.

More than one hundred years ago Newman wrote to his friend Dalgairns from Rome: "For there seems to be something of an iron form here, though I may be wrong; but I mean, people are at no trouble to deepen their views." The graduate of a really fine U.S. college is likely to have a similar impression of the major seminary upon his first introduction to it. Why should this be? Why should the observations of a distinguished member of the New York clergy, John Talbot Smith, made in 1905, still have a familiar ring in every quarter of the United States: "As a body the New York clergy are too wedded to routine to be original. They prefer the well-trodden ways to the new path, although the city conditions demand new methods every year . . . clerical shyness is strong in New York, where a singular appearance on so great a stage causes widespread comment."

The answer lies in the training available to the men who become seminary professors and the terms on which they must operate. Those who are chosen for the work are generally solid performers in the sacred sciences, though these may have been indifferently taught in the first instance. They are given further theological training but little encouragement to refashion the educational scheme they will be a part of. The mentality of *nihil innovetur* is likely to be assumed as that which best befits their new responsibilities. As a result of this situation some of the best apostolic types, men of intelligence, express impatience with the seminary system on their way through it. They make it clear that they are not keen on spending a lifetime in circumstances where they can not effect change, and their mentors understandably concur in the view. The second difficulty is even graver. It is that the higher theological faculties around the world that are thoroughly alive both pastorally and intellectually are not very many. This makes preparation for effective seminary teaching an uncertain matter. Private initiative more than anything else resolves the problem.

Complications regarding the seminaries themselves are numerous. They have been brought together by a common desire to serve the Church in her ministry, a calling which is apostolic primarily and a "learned profession" secondarily. The ambivalence between a high scholarly ideal and a minimally decent one is known to all concerned. Resistance to serious learning may be symptomatic of an individual's unfitness for the priesthood or it may merely be his sound instinct that the divine call he experiences is not to a life of scholarship.

ANOTHER IMPORTANT factor is that major seminaries are usually closed communities. The men who teach in them pass judgment on the fitness of



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students for an office which they desire more than anything else in life. It does not take the candidates long to assay this situation. Anything like a genuine intellectual interplay, the give and take in which sparks fly, is largely absent from the lecture hall. Very few seminarians care to take the risk of winning in such an encounter because the stakes are in an entirely different order—priesthood itself. Their response to all this is a lively dialogue outside the lecture hall but a near-complete silence within it which is often hard to distinguish from passivity. Paradoxically, attempts by professors to pierce this wall often make the communication they seek more elusive still. They confess defeat, and give up discouraged.

A major difficulty exists in the lecture method itself. Seminary classes are numerous: five or six meetings a week in the major subjects with twenty-five or -six hours of total attendance. This tends to give the impression that the essence of teaching is getting everything said once. The faculty can not in conscience assign extended readings or papers to students whose major expenditure of energy is devoted to so much listening. Because of certain understandings in seminaries on the relative importance of the disciplines, a professor whose course meets only twice or three times weekly may be nudged by his colleagues or rector if he approaches matters as he might in a course of equal scope in a graduate school.

Most seminaries see to it that there are opportunities for apostolic activity: the catechizing of children, visits to hospitals or jails, census-taking and the like. This service program is frequently under the direction of upperclassmen and there is everything to be said in its favor. The absence of it in institutions isolated either geographically or otherwise is a serious loss, rivaled only by having seminarians spend summer after summer with their fellows at make-work in which they have no experience of the problems real people face. One needs a very good memory to keep the image of lay life clear for four or six years, especially in prosperous times.

THE PATTERN of interaction between apostolic endeavor and classroom study is extremely varied. In some seminaries the labors will be under the guidance of faculty members; in others they are viewed chiefly as having power to distract from the obligations of study. The concrete and immediate can draw many minds away from speculation if they are not fully at ease in it. Since most of the human race, including the clergy, is governed by the concrete and immediate even in divine things, it would seem that the best solution to this problem ought to lie in wholehearted sponsorship of apostolic works on the best terms. This would mean eliminating any conflict or overlap between study and practice, in the interests of both. If any single factor in priestly training has the power to make a management-institute Univac regurgitate its data in disbelief, it is the Church's approach to interneship for the priestly ministry.

Most of the problems outlined above are capable of solution by grace and human insight. Great strides have been made since World War II by bishops and seminary authorities, and greater still are in prospect as the two work closely together. There remains one question larger than any of those touched on, a solution to which, while far from easy, is essential. It is the shape of the seminary curriculum. At present the "big four" in studies are dogmatic theology, moral theology, canon law and scripture. The fourth is subject to various fates in various faculties because of the diverse training of the men who profess this fast-developing science and the strong views held by those who have not had the opportunity to keep abreast. After the major studies there come, in importance, church history, homiletics, catechetics, pastoral theology, liturgiology and music. Religious sociology is not taught as a part of the theology course. Questions from the social order are dealt with in special moral theology, in the sense that all professors enunciate the relevant principles though not all have been trained to analyze the social order as such. Many who are conscious of their limitations attend to these questions very little.

TO IMPROVE clerical education it is not necessary to tamper with the existing curriculum formula so much as to provide the whole program with new directions. Reducing lecture hours and substituting a certain number of papers and seminars all round would undoubtedly help, but this is not as essential as giving a pastoral-liturgical orientation to all sacred science. This proposal is made with respect to the seminary because of the type of theological institute it is, not by any means to all theological study. It would be a mistake to identify the suggestion as a move away from the scientific in the direction of the practical. There are researches and researches, speculations and speculations. The inquiry into divine things which befits candidates for a sacramental ministry most is one which first examines all that God has done for His people, and then how they may be made recipients of His loving gifts. The heart of the message to Israel His beloved, the heart of the gospel, the celebration of the redemptive mystery in life-giving sign—these are the matters that vitally concern the candidate for orders. He must know what factors in human life interfere with faith, what factors contribute to it, how by human fault the unity of faith has been lost, how in the Spirit it may be regained. The science of theology is the perfect vehicle for this presentation. It must be in many respects a richer theology than has been avail-



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able up to now. There are signs from numerous American seminaries that such a theology is being made available.

Pastoral theology, understood as the study of the care of souls according to sound evangelical and doctrinal principles, is an infant science in this country. The only serious higher study of its problems being done at the moment is through faculties of sociology or psychology and psychiatry. Workshops and institutes in these auxiliary sciences begin to be available to the clergy, but not yet the theological discipline itself. Catechetics and homiletics are in only slightly better condition, though stirrings there are noticeable in a number of seminaries. Of the three, liturgy seems to be exhibiting the most life of all. An important development is that liturgiology or the history and practice of worship is being viewed more and more in the total context of its theology and spirit. Once real progress begins in these so-called auxiliary sacred sciences, social awareness inevitably sets in, by a law of nature.

It comes as a surprise to the Catholic laity to learn how earnest the Church is in conveying theological learning to her priests without apparently having an equal concern for the way they transmit the message of salvation to the people. The form in which theology has been cast since the period of Trent has much to do with this. For it has not been simply a case of passing along pure doctrine in the seminaries, in aid of which an adult catechesis has been developed with a puzzling slowness. Rather it is a case of a need of inner renewal by all the sacred sciences, which they have been experiencing since the turn of the century. A necessary consequence of this revivification of theology is improvement in the way in which God's truth is brought alive into the human heart.

Anyone who looks for signs of hope in clerical education should examine the journals produced by a variety of U.S. seminaries and theologates—unfortunately not widely available beyond alumni circulation and library use. Sitting in on the question period after a guest lecture on art, the population problem or urban renewal would provide encouragement; so would a catechetical day put on by students or a Cana meeting by guests. But the real test of excellence is the day-to-day lecture by the resident professor during which the air is crisp with biblical faith, theological precision and pastoral concern. The multiplication of these hours of teaching is *the* seminary problem.

A final word might be devoted to a particularly complex aspect of this whole question. Seminary faculties (or rectors) do not feel fully free to experiment with excellence unless they have been given the mandate to attempt drastic change. Similarly, bishops and provincial superiors (many of whom have been seminary rectors) are hesitant to demand change now that they are free to do so lest it appear they do not have full confidence in the men on whom they rely so much. The result can be a static human situation desired by neither side, in which each is unwilling, for lack of certitude as to the mind of the other, to cut the knot. What is indicated is some conferring at the highest level and in considerable numbers by those who have the responsibilities in these affairs. Written studies by experts are not numerous. Experience is manifold but elusive. The problems that face the Church in the present age seem to make a thorough review of the terms of clerical education mandatory.

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**PRIESTLEY ON LITERATURE**

# A Reader's Guide

by VIVIAN MERCIER

IT WOULD BE very easy to dismiss J.B. Priestley's *Literature and Western Man* (Harper, $6.95), unread, with some time-saving phrase like the Irish "Sure, what would *he* know about it?" It would be easier still to dismiss it as "middlebrow" after reading only the brief introduction, where Priestley says he is aiming at "neither critics and literary scholars at one extreme . . . nor at the other the very large public that asks only for digests, rough outlines, bottled and packaged culture. . . ." But having read the entire text (nearly seventy more pages contain author biographies and a full index) I cannot succeed in dismissing it at all.

What Priestley has written is less a literary history than a lengthy essay, in which Western literature is treated as a symptom and at the same time a potential cure for the disease of Western Man. Priestley diagnoses this disease as an imbalance between our con-

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scious and unconscious minds. The thesis of the entire book, recapitulated in a brief "Conclusion," is that this imbalance has been growing since the end of the Renaissance. Beginning his story with the invention of printing from movable types, Priestley depicts the later Italian Renaissance and the Renaissance proper in France, England and Spain as a period when the conscious and unconscious minds of Europeans were still in relatively sound balance, thanks to the age's religious inheritance from medieval times. From about 1650 to the late eighteenth century, the conscious mind, the "reason," achieved a supremacy in both literature and life that was basically unhealthy and led to an equally unhealthy reaction in the opposite direction—the Romantic Movement, which he regards as the triumph of the unconscious mind.

There followed what may be called the Victorian period (though Priestley is considering Europe and America, not merely England), a battleground in which both the conscious and unconscious were pushed too far by different schools, or even by the same writer in different moods. In the modern age so many of our unconscious longings are frustrated by urban industrial society that serious literature has once again overemphasized the unconscious: not at the behest of psychology, Priestley thinks, but simultaneously with that science, and for the same reasons.

EVEN IN THE most unpromising times certain great literary figures, a Yeats or a Goethe, have managed to achieve their own inner balance by a tremendous effort, but Priestley sees religion as the only power that can heal the disease of Western Man as a whole. Unhappily, no existing religion satisfies Priestley: "We must wait . . ." he says, "but while we are waiting we can try to feel and think and behave, to some extent, *as if* our society were already beginning to be contained by religion, as if we were certain that Man cannot even remain Man unless he looks beyond himself, as if we were finding our way home again in the universe." No doubt literature, especially the literature of more fortunate eras, can help us to do this.

Without this thesis, rather unsatisfying though it is, Priestley would hardly have undertaken this book and certainly could not have made it so continuously vital. All the individual facts and opinions he sets down are subordinated to the ruling concept of a vast struggle between the conscious and the unconscious. (I suspect that other less noble motives than the desire to diagnose and tentatively prescribe for the disease of Western culture carry weight with Priestley too, as they always have. I cannot help feeling that *Literature and Western Man* is to some extent his bid for the Nobel Prize: there seems no other reason for his polite references


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to some of the obscurer winners of that honor. Nevertheless, if this book should make Priestley a Nobel laureate, I for one will not begrudge him his laurels.)

*Literature and Western Man* is the kind of book that I, as a teacher of literature and a friend of people who like to read, have been looking for over a period of years. I have never before found a fairly comprehensive book on literature that I could wholeheartedly recommend to those who, in Priestley's words, ". . . are sufficiently intelligent and sensitive to enjoy most good literature but are, for various good reasons, rather wary of it, especially the literature of our own age. . . ." This category includes many college graduates who have not majored in literature—and some who have—besides great numbers of people who have never gone to college at all. Whether they have read very little or a great deal—Dostoevsky, Rabelais, Stendahl, Cervantes, Kafka, Shakespeare—they have only a vague notion of where it all fits in, chronologically or otherwise. Furthermore, they haven't the patience to wade through histories of several different national literatures in order to find out: like a telephone directory, such books are handy for reference but useless for continuous reading.

I'll continue, however, to recommend J.M. Cohen's *A History of Western Literature* (Pelican), which covers literature in the Romance languages, German, Russian and Scandinavian from the twelfth century to the present. Mr. Cohen, a man of letters rather than a scholar, writes both vigorously and knowledgeably, but eventually the general reader is bound to be swamped by the flood of names and dates. Priestley has not been nearly so selective as he should, but by keeping his main thesis constantly in view he has succeeded in writing a study that can be read straight through as Cohen's, I feel, can not.

LET US look at some of the reasons why books like Priestley's are so scarce. The academic world becomes less and less fitted to provide comprehensive works aimed at the general reader, for two principal reasons: increasing specialization and the continuing emphasis on close reading of texts. On the one hand, so much writing-about-writing is published every year that it is impossible for a scholar to read everything published in his field unless he restricts the area of that field drastically. The literary history of even a single language or country is now characteristically treated in multi-volume and/or multi-author works: a typical example is the new *Oxford History of English Literature*, designed to succeed its famous Cambridge counterpart, which will eventually consist of twelve volumes by a total of sixteen authors; a recent volume in the series devoted 700 pages to the period 1700-1740. Any study of western literature on the same scale would require upwards of fifty volumes.



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On the other hand, the kind of close analysis that the now old-established "New Criticism" demands has gone even farther by producing whole books devoted to the study of a handful of fairly short poems, such as Cleanth Brooks' *The Well-Wrought Urn*. The widest ranging book of this type that I know is Erich Auerbach's *Mimesis: The Representation of Reality in Western Literature*. By close analysis of quite short passages from twenty or so typical works, beginning with Homer and the Old Testament and ending with Virginia Woolf, Auerbach attempted to show the varying approaches to what we now call "realism" implicit in the practice of different epochs. The value of such a book depends on the representativeness of the passages chosen; however impeccable Auerbach's choice, the general reader will hardly learn much from this fascinating study because he cannot read the passages in their original languages. Only some such compromise as Auerbach's between comprehensiveness and selectivity makes literary history possible at all within a more-or-less New Critical frame of reference.

If the academic world has produced few comprehensive works, aside from textbooks and reference volumes liable only to dismay the general reader, men of letters have scarcely been more helpful. There are wonderful things in Ford Madox Ford's *The March of Literature: From Confucius to Ezra Pound,* but it is highly eccentric as well as unreliable; Ford never had any academic training, and once maintained that Chaucer had written his poems for Caxton's printing press—an error of slightly under a century in one sense, and of a whole epoch in another.

PERHAPS THE true value of Priestley's book also may lie in its potential effect on the academic community: his own practice suggests that judicial criticism *à la* Dr. Johnson is not so dead as we in the colleges had thought. On the contrary, Priestley takes delight in passing judgment on the peculiar strengths and weaknesses of an individual author or the relative merits of several writers who form a school. In contrast, the academic literary historian can usually dodge having to make up his own mind, by including everybody and allotting the available space in proportion to the degree of reputation that each author has won with the passage of time; in other words, he expresses a consensus rather than an individual judgment.

Of course, judicial criticism played a part in forming the consensus, but one will usually find, if one traces a reputation back far enough, that the original judicial criticism was the work of literary men rather than professors. Similarly, the academic literary *critic* does not as a rule bring his elaborate techniques to bear until he is sure that he has a target worthy of them, an author who is indisputably "great"; furthermore, the accolade of greatness must first have been con-


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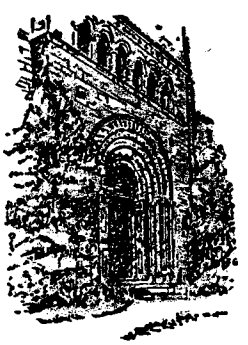

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ferred upon his subject by a writer who has himself achieved an unassailable position.

Priestley takes note of this critical trend in a frequently amusing passage on pp. 327-332. As he says, after 1918 "It was not enough that a writer possessed some talent and was honestly trying to make the best use of it. (And, after all, that is what we may suppose these critics themselves were doing. But they did not impose their hard, high standards on criticism.) No, the question now was: Does this writer make any contribution to Literature?" (Note the capital letter.) This "critical absolutism," as Priestley calls it, paradoxically does not lead to *more* judicial criticism but to *less*. Most contemporary writers are not judged at all by academic critics, except in so far as silence is itself a judgment. On the other hand, each of the few writers whose reputations appear secure finds the critics scrambling to get aboard his bandwagon.

The "Annual Bibliography for 1959" in the current issue of *PMLA (Proceedings of the Modern Language Association of America)* provides an apt illustration: seven writers—Conrad, Eliot, Joyce, Lawrence, Shaw, Dylan Thomas and Yeats—occupy between them almost exactly half the space devoted to twentieth-century "English" authors. There is, for example, only one entry concerning Synge, compared with nearly seventy items on Joyce; does this mean that Joyce was seventy times the better writer? Joyce himself certainly didn't think so. As against the sixty items dealing with D.H. Lawrence, there is not a single mention in the nineteenth-century section of Richard Jefferies, who so strikingly anticipated much of Lawrence's world-view and could write, on his day, as well—or as badly—as Lawrence.

I have no space here to quote any of Priestley's judgments, but I suggest one look up what he has to say about the sacred seven already mentioned and about, for instance, Shakespeare, Fielding, Sterne, Diderot, Rousseau, Kierkegaard, Schopenhauer, Whitman, Thackeray, Henry James, Colette, Svevo, Gide, Proust, and Thomas Wolfe. Sometimes I do not agree

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with him, sometimes he isn't saying anything new, but I think he is stimulating and frank, judicial and—on the whole—judicious. H.G. Wells, who just scrapes into the *PMLA* bibliography because he was once a friend of Henry James, receives more justice from Priestley than any academic critic is likely to give him for decades to come: the fall of princes is not so sudden and complete as that of literary reputations. At one time it was the academic world which kept alive the work of authors who had fallen into unjust neglect on the literary marketplace; since this is no longer true, we should be grateful that at least one man of letters is trying to redress the balance. Let us hope that others will follow Priestley's example.

A work of synthesis such as *Literature and Western Man* runs two equal and opposite risks: its author may be so concerned with the effect of the book as a whole that he neglects the parts, or he may become too enamored of the parts to achieve a unified whole. Priestley, however, has managed to avoid both faults, integrating the parts with the whole so skillfully as to produce what I can without exaggeration describe as a work of art. It may be his masterpiece.

# THE STAGE

## THE OVERREACHER

THE PROPHETIC silence of M. Marcel Marceau, his sinuous actuality of movement, may be seen—indeed heard, echoing—in an exhibition which tests more audaciously than any yet the resources of his singular art. He has imagined new and abusing encounters for his wistfully forlorn *petit bourgeois* BIP; he has brought a painful virtuosity and human terror to the highly praised mask interlude; most boldly, he has insinuated mime into literature, commandeered Gogol's ferocious parable of futility and outrage, *The Overcoat,* for the services of his often less than tractable medium.

It makes all—to the initiate, perhaps, rather more than to the novice—for a curious event. I thought M. Marceau's new exercises, for all their wit, fanaticism and flawless poise, ultimately trying. What once were quick mimetic brilliances, shafts of gesture frozen and made tangible, are now laboriously illustrative, often coy, sometimes obsessive. No one would doubt the genuineness of that obsession, or its root in M. Marceau's passionate surrender to his medium, yet one's very lack of ease springs from the intuition that he may be imposing on that medium more than it will support.

It is, of course, the impulse of every art—this is perhaps a contemporary phenomenon—to over-reach,


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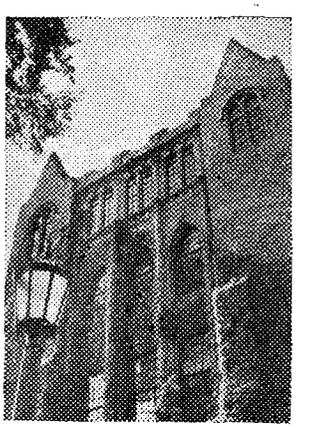

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to aggrandize to itself closed or alien areas of expression, but it will remain always for the artist an experiment perilous. M. Marceau's mentor, Etienne Decroux, rejected the solicitation: he insisted on purism, on separation of the theater arts: "there is homosexuality in the marriage of two masterpieces," one of his early manifestoes announces. M. Marceau is not so intransigent: *The Overcoat* is his tentative exploration of possibilities. It is an honorable work, satiric, visually arresting with its wiry black silhouettes against washes of gray, Frenchly elegant, sometimes pathetic. What it lacks utterly is any mastering *necessity*. Mimes such as M. Marceau do not admit the analogy of their art with ballet: "dance," they insist (Decroux), "is abstract and based on music. Pantomime is concrete and based on life. Dance flows like a stream; pantomime moves with the natural plunge and lunge of the muscles. Dance is soaring and vertical, pantomime earth-bound and horizontal. The dancer works with the leap, the mime with the walk." Quite. But *The Overcoat* as mime gains nothing that would not have been enhanced supremely by either the choreographic or the poetic faculty: not the elevation and austerity of the one, nor the social sting and close agony of the other. If it is not a failure, neither is it a success. And I left the theater wondering on the other than theological implications of that first phrase from the Last Gospel of St. John.

RICHARD HAYES.

# THE SCREEN

## CASTING SHADOWS BEFORE

EVEN THOUGH he displays extraordinary determination and courage, the hero of "Sunrise at Campobello" is not just another movie hero. He is Franklin Delano Roosevelt; and everyone viewing the movie will approach it with preconceived ideas. If one is young these ideas may have been formed through history lessons and reading; and if one is older the impressions and opinions may have been started during the long Presidency of the depression period and World War II. In any case, whether the viewer is a worshipful admirer or a vehement detractor of the thirty-first President, he comes to the movie with some definite thoughts on its hero even though the movie is concerned not with Roosevelt the President, but with the man he was some ten years earlier when he was stricken with polio.

"Sunrise at Campobello" covers the years 1921 to 24. After setting the stage with Franklin and Eleanor and their five carefree children at the summer place in New Brunswick, the plot quickly saddens them all



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with Franklin's serious illness. It then introduces two more important characters, Franklin's bossy mother and his good friend and advisor, Louis Howe, before moving on to New York City where Franklin valiantly fights to regain health and rise above the permanent crippling effects of polio. It is an inspiring story, though at times it has a touch of Pollyanna or the poor-little-rich-boy rising above adversity. Dore Schary, who wrote the movie script and based it on his original and very popular stage play of 1958, leaves no doubt about his admiration for F.D.R. And his enthusiasm is contagious.

Although Vincent J. Donehue's direction of the film is somewhat static and lacks the imaginative cinematic touches that even Schary's talky screenplay could have been given, the movie itself is very stirring. Dore Schary's good production presents many of the actual locales, and his cast is excellent. Once again Ralph Bellamy, who won audiences with his stage performance, plays the lead role with enough simulation of manners and gestures to suggest the fortyish Roosevelt but also with a dignity and sincerity to suggest a future leader. As the wife of this determined man, the mother of five lively children, and the sometimes-martyr of a domineering mother-in-law, Greer Garson gives the finest performance of her long career. At first her makeup is somewhat startling, but the inflections of her voice, the warmth of her manner and her understanding of the diversity and depth of the role make Miss Garson's portrait of Eleanor Roosevelt vital and extremely moving.

Outstanding in the large cast of people popping in and out of the busy household at Campobello, New York or Hyde Park are Hume Cronyn as the wheezing, guiding, clowning Louis Howe whose admiration and plans for F.D.R. seem to know no bounds; Ann Shoemaker as the matriarchal mother whose determination to manage everyone is equaled by the determination of her crippled son not to follow her wishes that he retire to Hyde Park; Jean Hagen as Roosevelt's bright and devoted secretary; Zina Bethune and Tim Considine as the two oldest of the Roosevelt children.

In spite of its being rather episodic, "Sunrise at Campobello" adds up to a stirring whole. Some of the episodes are as sentimental and cozy as chapters from *Little Women,* but most of them have a sharp quality that contributes to the complete picture of a man surviving a crisis. Among the most dramatic of these scenes: the touching one in which Eleanor and Franklin declare their love and admiration for each other; the bitter one in which Franklin makes it clear to his mother that he will not go to Hyde Park and rusticate; the parental one in which Mr. Roosevelt has an intimate exchange with his mother; the politically canny one in which Al Smith (brilliantly played by


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Alan Bunce) calls on F.D.R. to ask him to put his name up for nomination and the two men spar skillfully while sounding each other out. This scene is preceded by an even more memorable one, in which Roosevelt minces no words in declaring he would back Smith or any other Catholic of caliber for the presidency.

No doubt the picture's most dramatically rousing scene is the finale at the 1924 Democratic Convention: the Honorable Franklin Delano Roosevelt, only three years after being stricken with polio, rises and walks those ten fateful steps to the lectern to make the nomination speech. The delegates greet him with tremendous applause. And this impressive scene, as well as the whole film, is a fitting tribute to a man who was to achieve still greater stature. Perhaps the most amazing thing about "Sunrise at Campobello" is its appeal for all moviegoers, regardless of their political affiliations and fixed ideas about "that man in the White House."

THE PLOT OF Bing Crosby's new movie is so thin it almost isn't there, but "High Time" is done with such an amiable light touch that the story doesn't matter. Portraying the very wealthy father of two obviously spoiled offspring already in their twenties, Bing decides it's high time somebody in their family graduated from college. He registers with the freshman class at Pinehurst, a college that is pretty much like most colleges that have been in musicals since movies began to talk—or sing. Its student body spend an amazing amount of time clowning around, with an emphasis on rock-and-roll and various extra-curricular activities; but surprisingly enough they also do attend classes and pore over books. The first part of the film, however, is largely taken up with everyone's reactions to the fifty-one-year-old freshman—who proves to be a likable guy anxious to please his fellows and insistent that he not be excused from any strenuous activities because of his age. Bing is the boy to carry this off, and fortunately the film never takes its story seriously. Using a quick montage technique, it races through the four years of college with such speed and with such a plethora of jokes and gags that it's diploma time before you know it.

As Bing's youthful roommates, Richard Beymer, Fabian and Patrick Adiarte add to the fun and unsolemnity. Tuesday Weld and Yvonne Craig contribute to the youth and pulchritude department; but it is Nicole Maurey as Pinehurst's French teacher who provides the real romance for Bing. It was not the intention of the makers of "High Time" to make us any wiser about college—or anything else. But if laughs was the purpose, they have succeeded, for they run through an entire repertoire of comedy.

PHILIP T. HARTUNG.

# COMMUNICATIONS

## THE U-2 FLIGHT

Detroit, Mich.

TO THE EDITORS: My indignation at Dennis Knight's letter ["The U-2 Flight," Sept. 16] is exceeded only by his and apparently your cowardice, for, after all, you did publish his letter in full, with seeming endorsement represented by the space you provided.

People like Mr. Knight seem to have forgotten that although the gift of life is to be cherished the health of the soul is not to be compromised. No intelligent person would want to unnecessarily invite nuclear war. Least of all would I, for I am no heroine and have no wish to court an early death. Yet, if the time comes when adequate defense against godless Communism can be provided only through the use of atomic weapons then I say let us implement extreme measures in the face of extreme danger.

The ivory-towerish, supine political posture which Mr. Knight implies we should assume is just exactly the political posture the Communists would like us to assume. And you may be sure they would not have a quiver of a qualm about the "apocalyptic crime and folly" of using nuclear weapons if it is to their advantage to do so. When will we naive Americans wake up to the fact that we are at war? ANNE RAWLEY.

Los Alamos, N. M.

TO THE EDITORS: May I express my sympathy with you in the matter of the criticism of Mr. Dennis Knight? One reads the first several paragraphs of his letter with puzzlement, wondering just what "truth" he is accusing The Commonweal of omitting. Then in the end it becomes clear: he wants the easily grasped, if irrelevant, general statement—the opiate of those who would substitute sharp blacks and whites for the multitude of greys which pervade the real world.

Fortunately an example is provided by Mr. Knight. For this candid and clear specification he certainly deserves credit. But as is so often the case, his general statement begs the real issues by the assumption that one has a choice between the risk of nuclear war and no risk of nuclear war. In fact, the risk is with us always, and the choice is between steps of more or less risk: whether to send U-2's with some small immediate risk, or not to send U-2's with perhaps the larger cumulative risk involved in depending for peace upon a deterrent threat rendered impotent by lack of information on the locations of important targets. . . . Thank God there remain some few publications like The Commonweal which refuse to be swept emotionally into a disregard for the essential complexities of the problems of our time. JAMES J. GRIFFIN.



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# Life and Literature in Britain and America

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By ANNE FREMANTLE

ONE OF THE great changes in the emphasis of fiction between the second half of the nineteenth and the first half of the twentieth centuries was in the attitude to sociological data. From around the eighteen-fifties, fiction writers often gave to the sociological setting, to the climate of their novels, a moral, or at least a moralistic, aura. Charles Dickens, for example, used the fog and slums of London in *Bleak House* to stress the necessity for a reform of the Chancery (Law) Courts. Similarly, Benjamin Disraeli in *Sybil, or the Two Nations,* by means of the social inequalities he described, preached against them. Possibly this habit of sermonising by sociological inferences—very obvious in George Eliot's earlier novels as well as in those of Charles Kingsley—had a two-fold source: the individual bad conscience of the authors, faced with the concretely horrid results of the Industrial Revolution in terms of human suffering, and the moralistic heritage of, on the one hand, the Evangelicals such as John Wesley, and, on the other, of the apostles of the enlightenment, such as William Godwin and Thomas Day.

With the twentieth century the sociological emphasis shifted too, in America, where such great issues as the Civil War and slavery had created a general awareness of the sociological structure. This itself became, in many great novels, the collective hero: in such books at Upton Sinclair's *The Jungle* and *Oil,* in John Dos Passos' *U.S.A.;* in John Steinbeck's *The Grapes of Wrath,* in John Hersey's *The Wall.* In England, no such a definite change can be noted, although John Galsworthy's *The Forsyte Saga* and Aldous Huxley's *Point Counterpoint,* are examples of the bourgeoisie, in one case, and the intelligentsia, in the other, serving as collective hero.

Mr. Martin Green, in a series of essays exploring the causes of a literary *malaise* and his own increasing social distaste for his native land, (or, more specifically, for its "inscape") in his first book analyzes the "Establishment" in literature, and looks back to the moralistic Victorian writers with much longing. Indeed, in this century, only a few English writers please Mr. Green: H.G. Wells, D.H. Lawrence, George Orwell among the recent dead; F.R. Leavis and Kingsley Amis among the living. Mr. Green is at his best in his commentaries on his own commentary; these, printed in italics (to place them as subsequent in time and currently pertinent)


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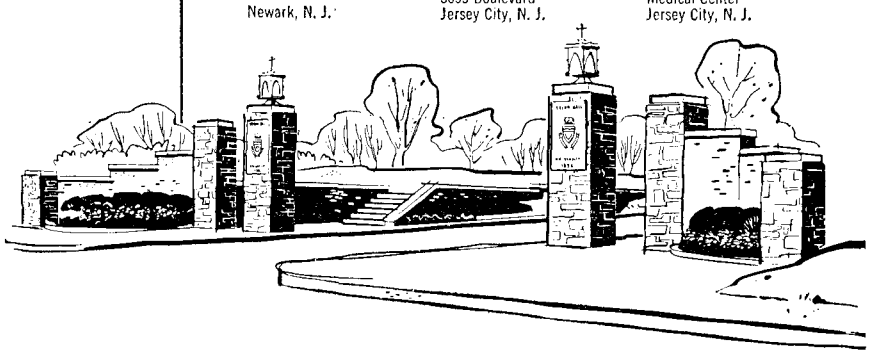




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contain many perspicacious autobiographical comments. For example, after an account of an enviable and admirable sequence of scholarship, which took him from the end of his elementary school at fourteen through Cambridge, he notes: "I was not yet fifteen when I entered the sixth [form at grammar school] and I spent three years in that intellectual and spiritual forcing house. By eighteen I was a gentleman, beyond hope of reprieve."

Mr. Green got his first job at twenty-three as *assistant* in a French school, and found there nothing of what he sought. "French intellectual life had for me the character of a continual holiday from bourgeois domesticities and duties, and the moral rigors of men like Sartre and Gide seemed like private gymnastics, whereby they worked up an exhaustion so they could sleep at night. I was looking for somewhere with lots of closet space, where I could install all the old scruples and inhibitions I'd had since a child; I wouldn't feel the same without them."

Mr. Green's search first led him across the pond. At Ann Arbor, Mich., he was excited by *The Catcher in the Rye* and *On the Waterfront* and marvelled at American etiquette. He is good at describing the essential differences between Anglo-Saxons briefly: ". . . there is, in the Americans, a sort of weather-beaten quality, from having been more exposed to sharper extremes of climate. We are drawing-room creatures by comparison."

Yet neither in America, nor in Turkey, to which he afterwards proceeded could Mr. Green escape the grip of a class system that was "originally, ineradicably, undemocratic." Yet he admits that "in no country in the world is the career so open to the talents as in England today." Still, Mr. Green descries the hated gentlemen springing from every British furrow, like dragon's teeth: himself among them, and all the great actors, performers, musicians. . . .

And who's to blame? Rather surprisingly, Mr. T.S. Eliot, whom Mr. Green designates as the dominant Father Death figure in the British


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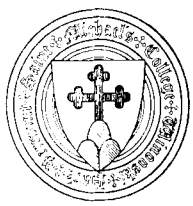

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retreat from life. "Eliot's success is the same thing as Lawrence's neglect," says Mr. Green. It was only when Mr. Green went to Wigan, that he found the reality he was pursuing. Wigan, Preston, Salford, these northern industrial towns were not "too pretty or too trivial" as was the rest of England. And their greatest virtue in his eyes is that they are totally without connections or traditions. There is not behind them, as there is behind the very grass at Oxford, that five hundred years of being rolled and mown that makes it automatically a lawn.

But what is it, in Wigan, Preston, and Salford, in Lawrence and Leavis, that Mr. Green finds so right, so truly and properly British, not "British"? He tells us it is the permanence, the propriety, the communality, the conjugality, of marriage. Lawrence only wrote of it. But Leavis is living it, bicycling in Cambridge with his wife and three children following on machines of assorted sizes. Mr. Green declares marriage to be "a mark of decency" and decency is "the most living clue of life."

Of life, perhaps. But has it anything to do with literature? Mr. Green quotes with approval the young Leftwinger who shouted, his voice shaking with passion, that *Look Back in Anger* was a more important political document than anything the Labor Party had said since 1951. And he rightly emphasizes that culture and politics are bound together, and that in the end people's values, and the terms of reference within which they live, are set by the films they see and the newspapers they read. *But*—and it is a very big but—the literary value of a work of art cannot be measured by its effectiveness as propaganda. The books that have shaken the world—and they are better than a dozen—are rarely the greatest masterpieces of literature. Machiavelli's *The Prince,* St. Ignatius's *Exercises,* Marx's *Kapital* and Hitler's *Mein Kampf* were indubitably effective. But it would be idiotic to put them in the *Antigone, Hamlet, Brothers Karamazov* class as literature. Mr. Green should perhaps recall Aquinas' little word *Distinguo.*


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At the very least, he should try to distinguish between a writer's moral commitments, which have absolutely *nothing* to do with his gifts, and his art. As Oscar Wilde put it "I never heard that a man's being a poisoner was anything against his prose." Or, as Jacques Maritain said "The painter may damn himself, painting does not care a straw, if the fire where he burns produces a beautiful piece of pottery." The consequences of accepting Rousseau's or Shelley's ideas have been almost uniformly tragic; that does not in any way detract from the value of the prose of the one, or the poetry of the other. And that the writer has the same moral commitments as every other person cannot be made an aesthetic problem either for him or for his readers. Mr. Green, trying to posit it as such, only reminds us of the horrors of Soviet "realistic" painting or Fascist literature.

Yet Mr. Green brilliantly describes the man for whom, and about whom, George Orwell and Kingsley Amis write, from whom Lawrence and Leavis stem. "He is small, neat, quick-moving, with a fresh-colored, neat-featured, unemphatic face, without physical stateliness, wheeling a bicycle, carelessly dressed, open-necked, plain-manner, shrewd, skeptical, friendly-jeering in tone." Here is, to the life, the average male British subject of today's Welfare State. And the four writers mentioned certainly all do write for him, and write well. But so do Lawrence Durrell and Henry Green, Ivy Compton-Burnett and Graham Greene. The curlicues of Carlyle and the drones of Thomas Browne, Gibbon's genitives and Swinburne's alliterations, are knockdown glories for all of us, whatever our social heritage.

No one can object to Mr. Green's having a mystique of the proletariat; being a birthright member, he naturally feels snobbish about it. But he is boosting his quartet—Lawrence, Leavis, Amis and Orwell—for the wrong reasons. He does not praise them because they were, and are, original and excellent writers. But because of their stuffy, anti-bourgeois morality. *Lady Chatter-*



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*ley's Lover*—which Mr. Green seriously offers us as the greatest "presentment of Englishry" ever—is not so (if indeed it is) because of the Goodness of the Gamekeeper or the Badness of the Baronet. Mellor's virility or his master's lack of it are not important because they are symbols of Lawrence's class consciousness. Only the quality of the prose, only the reality of the characters, not their virility or lack of it, but their veracity, can substantiate the extravagant claims made for this book.

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## Dewey Today

JOHN DEWEY: HIS THOUGHT AND INFLUENCE. Ed. by John Blewett, S.J. Fordham. $5.

By JOHN J. McDERMOTT

IN A RECENT volume entitled *Dialogue on John Dewey* (Horizon Press), some of the participants chose to comment on the considerably strained relations that resulted from Dewey's experience with Catholics and things Catholic. Without evaluating the complexity of that situation, it is unfortunate that Dewey couldn't have lived to see his Centennial so splendidly observed by such supposed antagonists.

In addition to scattered lectures in his honor in schools throughout the country, Fordham University, for one, held a sympathetic symposium as part of the Centennial observance, and now the Fordham University Press offers this volume of essays dedicated to his thought and influence. While typically uneven and not always attuned to the deepest dimension of Dewey's thought, they easily reveal a breadth of approach not matched, to my knowledge, by any other Centennial observance. Ranging from technical philosophical expositions, on through Dewey's contribution to the theories of education and history, they culminate in interpretive essays on his relationship to modern technology, process philosophy and his role in the development of contemporary China. In effect, this vol-

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ume places Dewey in that expansive and relevant context he so richly deserves.

The majority of the contributors find Dewey's naturalism their main obstacle, although it is not always apparent that they appreciate the range of this framework in which he works. The centrality of this problem is no doubt why the book opens with James Collins' essay on "The Genesis of Dewey's Naturalism." Collins' main contention is that Dewey's notion of nature was substantially worked out before 1909. While this position enables him to carry out a close and fruitful reading of the too-often neglected early works of Dewey, it has the serious disadvantage of mistaking the genesis of his Naturalism for the total range of that doctrine.

This ambivalence in Collins' approach colors what seems to be an e v a l u a t i o n of Dewey's over-all thought. He praises Dewey's ability to "keep us alive to the process and novelty of natural events . . . and to the unity which man establishes with the rest of natural reality through his inquiring and valuing activities." But he doubts that Dewey can close the gap that exists between his "defense of the human significance of nature" and his limiting values "to the man-and-nature totality." This criticism might be applicable to the early naturalism of Dewey but it hardly does justice to the more expansive doctrine found in *Experience and Nature* and *Art as Experience.*

In her essay on "Dewey's Theory of Knowledge," notable for a detailed and conscientious analysis of all of Dewey's major writings, Beatrice Zedler draws all the wrong conclusions. She claims that Dewey "made mind a function of matter," ruled out speculative knowledge and, in effect, saw knowing as "no more mysterious than the process of digestion." In the present context, it is impossible to unravel all the misconceptions involved in such contentions, but the key element is Professor Zedler's failure to see that the setting of Dewey's thought is in terms of a metaphysics of experience, which attempts to obviate the entire subject-object structure and as such, matter, mind, art and knowing are profoundly transformed notions. It will simply not do to evaluate Dewey's thought in the light of St. Thomas as Professor Zedler attempts, for the entire setting is altered.

In a somewhat different vein are the two essays on Dewey's relationship to the concrete social situation. The first of these, on "Dewey and the Problem of Technology," by John Donahue S.J., comes to grips with Dewey and his place in the modern world. Although he does not agree with Dewey's total orientation, Father Donahue recognizes the central character of Dewey's perspective in our radically changing technological climate. Persuasively written, his essay contains sympathetic and critical evaluation of Dewey's insights into the contemporary world as well as a series of acute remarks on the ambivalence of modern technology.

While not convinced that Dewey solved one of his central preoccupations "viz., that of unfolding and developing individual persons in terms of their social capacities and vocation," he does seem to believe that Dewey provides us with an orientation thoroughly in line with that tradition of "each one looking not to his own interests but to those of others."

"Dewey's Influence in China" by Thomas Berry, C.P., is better cited for its perceptive and sensitive delineation of the genesis of the contemporary Chinese mind, than for its evaluation of Dewey's thought. Although he accepts a rather limited view of Dewey's philosophy throughout his essay, Father Berry is quite explicit about Dewey's unique genius in communicating with the Chinese mind. Not repeating the mistakes of most of the Western political and ecclesiastical authorities in China, Dewey's confidence in the power of the human mind encouraged the Chinese to work out solutions proper to their context.

In this way, Dewey did much to "strengthen the bonds of Chinese-American association" and in retrospect presented the West in what was its most viable relationship to the Chinese situation. Father Berry



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makes it quite clear that our inability to implement this genius of Dewey with other perspectives so necessary to Chinese culture looms as one of the great mishaps on the contemporary scene.

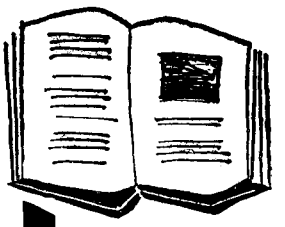
Robert Pollock's essay on "Process and Experience" is the most expansive of the group and if some would say that it is too wide an undertaking for this context, it remains that he brings it off remarkably well. Following upon a recent essay on Emerson, Pollock again writes incisively of the "American Setting" outside of which Dewey is unintelligible. Using the "Emancipation and Enlargement of Experience" as the central notion in the development of American thought, Pollock brilliantly shows Dewey to be pre-eminently in the vanguard of that contemporary "fundamental transformation in human awareness which created a new cultural atmosphere and gave to consciousness itself a new orientation." He further sees Dewey as giving new life to that basically Christian insight "to the fact that we are indeed participants in the unfolding drama of the new world." Lamenting Dewey's lack of first-hand acquaintance with the tradition of Christian thought, Pollock throughout shows the entwining relationship between the Christian vision and the American fidelity to experience and the concrete.

Essays on "Dewey's Ambivalent Attitude Toward History" by Thomas P. Neill, "Democracy as Religion: Unity in Human Relations" by John Blewett, S.J., and "John Dewey and Progressive Education" by Sr. Joseph Mary Raby, S.S.J. give the book further scope and import, and results in an over-all rich and varied response to the challenge of Dewey's thought.

### REVIEWERS

**Anne Fremantle, a regular contributor to The Commonweal, is a well-known writer, critic and lecturer. Her most recent book is *This Little Band of Prophets*, a study of the British Fabians.**

**John J. McDermott is a member of the philosophy department at Queens College, New York.**

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